

THE LEVITICAL FAMILY OF SIMSON

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II.—THE FAMILY OF ADAM SIMSON, 1594-1771

ADAM SIMSON was the son of Patrick Simson of Stirling, and was born in that town in May 1594.¹ His mother died when he was seven years of age. After being educated at Glasgow University, where he was in attendance in 1620,² he was, according to the Register in the Family Bible, ordained, "receiving imposition of hands from Mr John Spotswood, Archbishop of St Andrews, in presence of the Synodal Assembly opened at Edinburgh in the new Kirk of St Giles, the 5th day of Oct. 1616." Apparently the ceremony was intended to be his introduction to the charge of Airth in Stirlingshire. Although thus set apart by a bishop, Simson was nevertheless of the opinion of his father regarding the usurpation by the episcopate.

Next year the King paid one of his long-deferred visits to Scotland and gave as his reason for the journey that "he wished to see the kirk settled, the countrie reduced to good order, [and] lawes needing reformation reformed, for the good of his subjects." One of his projects was that he, with the advice of the bishops and some selected ministers, should have power to enact laws for the church. To this course, as well as to other proposals, vigorous opposition was offered, and certain of the ministers met to consider the situation. It was contended that "neither they nor we have power of consent, in anie innovation, of smallest change of the order of our kirk established." As a result a protest was drawn up and signed in a somewhat unusual manner. It was agreed that their

¹ The genealogical facts are taken from a list begun in a family Bible by Adam Simson with a note of his birth in 1594, and continued down to the beginning of the nineteenth century by his descendants. The register is made use of in an article on the Simsons in the *Northern British-Israel Review*, Jan. 1913, in which the family is described as having descended directly from the lost Ten Tribes!

² *Munimenta Univ. Glas.*, III, 74.

clerk "sould subscribe in name of the rest, and they sould sett down their names in a roll for his warrant, which they sould give him in custodie." The protestation was thus signed by fifty-five ministers, among whom were Adam Simson, and his brother Archibald who acted as clerk.¹

While at Airth Simson married, on Sunday, January 16, 1618, Margaret, daughter of David Spens, minister at Kirkcaldy and Margaret Ferguson, his wife—a connection which had some influence upon the fortunes of the family. Spens's successor was John Gillespie, who had married Lillas, Simson's sister, and whose son was George Gillespie, the well-known ecclesiastical statesman.

On some date in 1618 Simson was translated to the parish of New Abbey in Kirkcudbrightshire, in which stands the famous ruins of Sweetheart Abbey of the Lady Devorgilla Balliol. He was now removed from the centre of church life, and distance may have prevented him taking a further part in the ecclesiastical politics of the time, for his name is not again found in the usual records. The district to which he had gone had kept stricter allegiance to the Roman faith than had many other places in Scotland, and some difficulty had been experienced in removing the last abbot, Gilbert Browne, from his post, for he had clung to it and had been busy with this pen in its defence.² In 1605 he was taken by Lord Cranston, "not without perrill from the country people who rose to rescue him out of his hands," and at last with "all his idolatrous relicts, croces, Agnus Deies" he was allowed to depart for the Continent.

It is apparent that Simson was not happy in his new sphere, for the parish still contained a number of Roman Catholics. Out of a population of four hundred they totalled "ten excommunicat papists and threescore and ten recusants and non-communicants." It was "no small grieff," said Simson, "that seminarie preestis suld be ordinarlie resett within my paroshin, children baptised, persons married be tham, and be thair moyen youths sent ovir sea to be broght up in Dowa [Douai] and other Popish universities." The usual behaviour of the villagers themselves was most objectionable. Simson declared that they set "off bonfires upon thair superstitious Saints evinings not onlie in the mids off thair awn street, but also within the precincts³ at my gaitt"; and "the ringing off girdlis ilk tuelffth evining att my dors in gritt contempt is a yeirlye tribute quhilk thai pay me dewlie. They hav thrown stones at my selffe going throghe the street, gritt stones with slings in at my windowis to the perrill of our lyffis, broken down back passages going up

¹ Calderwood : *Hist.*, VII, 253, 254, 256.

² *Vide* Huyshes : *Devorgilla of Galloway and her Abbey of the Sweet Heart* (1913), pp. 87-92. The village is close to the Abbey.

³ Evidently the precincts of the Abbey.

to the kirk and dishonored the pulpitt, (and) thrown stones at the kirk window in verie tym off sermon." So great was the persecution that he says "no honest man will remaine with us to be reidar and scoolmaister, he is so mocked and flowted be these youths off Bethell iff he go out at dore anie busines." By this "insolent outrage" and "thair continuall menacing to kill me," he had been forced to complain to the Council by this petition.¹

On the same day the Privy Council records that "the wyffes and servants" of the minister and schoolmaster had been "shamefullie and mischantlie abused and persewed with rungs and casting of stones becaus the Lairds of Lag and Amisfeild be vertew of his Majesties commissioun direct unto thame had apprehendit Mr Charles Browne and Gilbert Browne,² twa ex-communicat rebels for Poperie and recusancie; quhillk being a fact of verie evill exemple that suche base people durst presooome to injure and wrong thair minister and schoolemaister, thair wyffes and servants, for a mater whilk so neerelie concerned his Majesties service; and whairas the calling and conveining of suche base people before his Majesties Counsell will not produce that good effect whilk the importance of the caus requires," Sir William Greir of Lag and Sir John Charters of Amisfield were therefore commissioned to call the delinquents before them and report the punishment awarded, while the Earl of Nithsdale is commanded to issue the necessary summonses.³

In another direction the Presbytery to which Simson belonged had its trials. Certain women—the Countess of Nithsdale and the Ladies Herries and Kirkconnell—persisted in their adherence to Romanism in spite of dealings with them by the Presbytery. The Presbytery now complained to the Privy Council that the ladies had treated with contempt "the sentence of excommunication" under which they lie, and the delinquents were ordered to appear, bringing with them "certificates from the Presbytery" that they had satisfied the sentence. On the day appointed, March 17, 1629, none appeared except Adam Simson who represented the Presbytery. In default the Council ordered the ladies to be "denounced and escheat."⁴

The closing years of Simson's life appear to have been passed in obscurity. The situation in New Abbey seems to have been too much for him, for soon after the last case he removed to Ireland, where it is impossible to trace his career. His seventh child was apparently born in New Abbey, and his eighth in Ireland on February 6, 1632. A successor

¹ *Reg. Privy Coun.*, II, ii, 579.

² According to Hay's *Blair Papers, 1603-1660*, p. 242, Abbot Gilbert Browne died on May 13, 1610. See "Register of Scots College, Paris."

³ *Reg. Privy Coun.*, II, ii, 285-86.

⁴ *Ibid.*, II, iii, 97.

in Kirkcudbright is not known to have been at work till 1636. The last months of Simson's life must have been difficult and anxious for him and his family. The North of Ireland broke into wild rebellion in the autumn of 1641, and many murders were committed, the clergy suffering greatly.¹ It is sometimes reported that Simson was one of those murdered, but there is evidence to the contrary. The family record states that he "died of a high fever having [been ill] from the Sabbath afternoon [which day he preached] until Friday 24th [and] was buried in the church of Enniskilling. [He was] buried upon Sabbath thereafter 26th June 1642." No indication is given as to the place where he had been stationed.²

At Simson's death his family must have been left in straitened circumstances, for on July 6, 1643, his widow received help from the Presbytery of Linlithgow. The entry in the unpublished minutes of the meeting makes no mistake about her identity. She is described as "the relict of umquhile [Adam] Symesoun the son of [Patrick] Symesoun minister of Stirling, and brother to Mr James Symesoun," and adds that the husband was "killed by the rebels in Ireland and his wyff and children by thame depauperist." In a previous minute, June 21, 1643, it is recorded that quite a large sum of money had been loaned by ten ministers of the Presbytery for the expedition that was being sent to aid in putting down the rebellion. Evidently the clerk was unacquainted with the Simson family and his account of the husband's death may have been the common gossip of the neighbourhood. Among other recipients, Mrs Simson received the sum of £103, 6s. 8d. It was given through her brother-in-law, James Simson, and was probably a second gift, for Simson was credited with £200 in the minute of June 21.

II.—PATRICK SIMSON, OF RENFREW, 1628–1721

"Patrick, our eldest son was born at New Abbey upon Thursday, October 2, 1628, about 8 at night, and was baptised on Wednesday 15th

¹ "One of the commissioners, appointed for the examination of Protestant grievances, relates that about thirty ministers were massacred in a small part of Ulster alone, while a still larger number died in circumstances of extreme wretchedness."—Reid's *Hist. Presby. Ch. in Ireland*, I, 317. Reid gives some terrible details of many ministers murdered, and others who died of "the pestilential fever," pp. 317–24.

² In a letter to the writer, dated April 13, 1931, Mr W. Copeland Trimble of Enniskillen, author of a long history of the parish, says: "The only means of information as to Adam Simson would have been the Enniskillen Vestry Book, but it was burned by the rebels of the Free State, with all the other valuable documents in the Public Record Office in Dublin, during the Insurrection of 1916 or later. . . . Mr Simson was not a minister of the Enniskillen Presbyterian congregation, the first being a Mr Tayleur or Tailzeur, followed by Robert Kelso."

of the same month by Mr Thomas [Ramsay], Minister at Dumfries." Such is the record in his father's MS. family Register. He was Adam Simson's sixth child and second son, and was followed by two sons and one daughter.

It is difficult to discover exactly how and where young Simson spent his childhood. When his father removed to Ireland, he was about four years of age, and the possibility is that he did not accompany the family. His father died in 1642, and his mother was alive in 1643, and yet in 1685 or thereabouts he thus sang of his father in the Dedication of his own *Spiritual Songs* :

" My dearest Father, I was left to thee,
When I became an orphan destitute :
Who can conceive what Thou hast been to me ? . . . "

It is usually stated that Simson resided as a youth with his cousin, George Gillespie, the famous Covenanting leader, who was minister of Wemyss from 1642 to 1647, and thereafter of Greyfriars and of St Giles, Edinburgh, till his death in December 1648. That Simson should address his cousin in the terms of his verses is not extraordinary, for Gillespie was his senior by nearly sixteen years. In 1648 Gillespie was Moderator of the General Assembly, and took seriously ill at its sittings. On its dissolution he hurried with his family to Kirkcaldy, "there intending to tarry for a space, till it should please the Lord, by the use of means, to restore him to more health." The effort proved unavailing, and Gillespie rapidly sank. A day or two before the end, he blessed his children, among whom stood Simson. To him he said, "God bless you ; and as you carry the name of your grandfather, so God grant you his graces ! " ¹

Of his mother Simson wrote :

" Dear Mother, though thou look'st as one
Of Husband, and of kindly brood bereft,
And few concern'd thee to bemoan,
Thou'rt neither Childless, nor a Widow left.
Cast young we were upon thine hand
When none of us another's help could be. . . . "

It is possible that "mother" here stands for the widow of George Gillespie, who, on his death, was so left that Parliament voted her and her children the sum of £1000 sterling, which, however, was never received, "as his grandson, the Rev. George Gillespie, minister of Strathmiglo, did afterwards declare." ²

¹ Wodrow : *Ana.* I, 155 and 157.

² Howie : *The Scots Worthies*, Carslaw's edit., p. 196.

Simson in all probability attended Edinburgh University, but there seems to be no record that he graduated there. Neither does there appear to be extant any note of his licence as a preacher of the Gospel. That event probably took place in 1648 or 1649, for he is said to have spent four years as a probationer before he was ordained in 1653. These four years were passed at Inveraray in the household of the Marquis of Argyle, apparently as a kind of domestic chaplain and tutor. Alexander Gordon, the parish minister at Inveraray, told Wodrow that the famous "Mr David Dickson was two years with all his family at Inveraray, wher the Marquis of Argyle kept him. He preached the fornoon, Mr Gordon the afternoon, and Mr Patrick Simson on Thursday; that the Marquis still wrote the Sermon." ¹ "This last item of information," says Dr John Willcock, "is unexpected, and we think highly curious." ² He might also have added highly embarrassing to the qualified preachers.

James Stirling, minister at Glasgow, reported that Dickson was not idle while he was the guest of the Marquis. "He dictat to Mr Patrick Simson at Inveraray a short Commentary on all Isaiah." ³ He adds that he had "seen and read" the manuscript, but the volume never saw the light of print, and has now disappeared. In connection with the book, Dickson declared that "God had made him to be so weaned to his own will, and so submissive to God, that God had made use of him as a shoe-whang or lingell, that he will now seu [sew] him to what place he pleased." ⁴

Wodrow has still another story to tell of these early days, and he adds that Simson himself, whom he knew intimately in his latter days, told him of the incident. Dickson and James Durham, he says, planned the *Sum of Saving Knowledge*, that document which is usually to be found bound up with the *Confession of Faith*, and which was produced in Scotland contemporaneously with it, on an afternoon when "they went out to the Craigs of Glasgow ⁵ to take the air," because they thought the Catechism "too large and dark." He adds that Simson was their "amanuensis," and that the "application was the substance of some sermons Mr Dickson preached at Inveraray, written out at the desire of my Lady Argyle." ⁶ He gives the same story in his short *Life of David Dickson*. There was, he says, great "friendship and familiarity between these two eminent lights of the Church; and among other effects of their familiar conversation, which still turned upon profitable subjects and designs, we have the *Sum of Saving Knowledge*, which hath been so often printed with our Confession of Faith and Catechisms. This, after several

¹ *Ana.*, I, 22.

² *The Great Marquis*, p. 149.

³ *Ana.*, III, 12.

⁴ *Ibid.*

⁵ Now Westercraigs (and Eastercraigs), part of the Glasgow suburb of Dennistoun.

⁶ *Ana.*, I, 166-67.

conversations, and thinking upon the subject and manner of handling it, so as it might be most useful to vulgar capacities, was by Messrs Dickson and Durham dictated to a reverend minister, who informed me, about the year 1650. It was the deed of these two great men, and though never judicially approven by this Church, deserves to be much more read and considered than I fear it is.”¹ The “reverend minister” was of course Patrick Simson.

About May 20, 1650, certain Edinburgh ministers were commissioned to visit Montrose, then lying in prison awaiting his trial. Simson, who was in his twenty-second year, accompanied them, with what purpose is not told, and long afterwards detailed what took place to Wodrow, who declares that the accuracy of his report was vouched by Simson himself. The interviewers sought to obtain some confession from him, but their efforts proved in vain. “I am very sorry,” said Montrose, “that any actions of mine have been offensive to the Church of Scotland, and I would with all my heart be reconciled with the same, but since I cannot obtain it upon any other termes unles I call that sin which I account to have been my duty, I cannot do this for all the reason and conscience in the world.”²

After having been proposed for one of the divisions of Glasgow, Simson was ordained over the parish of Renfrew. The church was close to the estate of what came to be called Blythswood, whose proprietor, the Rev. John Hay, had been minister of Renfrew and had been removed for “favouring Episcopacy.” Simson did more than take his pulpit: he also married his daughter, Elizabeth, on August 30, 1654, less than a year after his settlement. She died on March 31, 1662, and was buried beside her children in the graveyard of her husband’s church.³ Hay had his counter-stroke against his son-in-law, when he was restored to his ministry at Renfrew in 1663, continuing his incumbency till 1668.

There seems to be no record of Simson’s first ministry at Renfrew. For a Presbyterian minister times were comparatively easy during the Commonwealth. The change came with the accession of Charles II to the throne. Distressful experiences befell the Church, and oppression was the order of the day. Victims were found among all classes of the community. Simson’s old patron, the Marquis of Argyll, was among the first to fall on the scaffold. James Sharp proved traitor to the cause, and had an Archbishopric as his reward. The climax came when the

¹ Wodrow : *Select Biographies*, II, 11.

² *Archeologia Scotica*, IV, 222–23; Napier’s *Memoirs of Montrose*, II, 785–89; Buchan’s *Montrose*, pp. 371–72, where Buchan says that Simson “had formed his notions of deportment upon Argyll,” the authority for the statement not being given.

³ MS. genealogy; Souden : *Memorials of Renfrew Parish*, pp. 38, 52.

Privy Council ordained that all ministers must procure presentation from the patrons, and present themselves before the bishops to receive their imprimatur. From first to last nearly four hundred ministers refused to comply, and were ejected from their charges. Of the Presbytery of Paisley fourteen left church and stipend, Patrick Simson among them. "I believe there was never such a sad Sabbath in Scotland," said Kirkton, "as when the poor persecuted ministers took leave of their people. It did not content the congregation to weep all of them, but they howled with a loud voice, weeping with the weeping of Jazer, as when a besieged city is sackt!"¹ The lot of Simson was peculiarly hard, for the grave of his wife beside the church was not seven months old.

III

Soon after his extrusion from his charge, Simson married a second time, the ceremony taking place on June 30, 1664. His wife was Janet, daughter of James Peadie, a Glasgow merchant belonging to an influential local family, and widow of Robert Cullen, another merchant of the same city. She lived till September 19, 1714, dying a year before her husband in her eightieth year.

How Simson was occupied up to 1670 is apparently unknown, but it is probable that he preached when and where he could. His family record tells of much unsettlement, for his children were born at the Barns of Clyde, Camperstown, Gailstone, Newton-upon-Kelvin, Kilmacolm and Glasgow,² the last on June 13, 1679. The infant was "baptised by myself on the Monday thereafter, 16th June, amidst a sad time," June 22 being the date of the Battle of Bothwell Brig.

In 1670 the Government saw that they had gone too far in their repressive measures, and the stringency of their regulations was relaxed. On September 3, the Privy Council, considering that disorders of conventicles were "frequent and numerous," and willing to "remeid so great ane evill in the gentlest manner could be thought on," appointed certain ministers, "outed since the year 1661," to certain parishes, "permitting and allowing them to preach and exercise the other pairtes of the ministeriall function in the paroches to which they are or shall be confyned by this present act and commission," to resume their ordinary duties, "receaving partes of the stipends," on condition that they remained "confyned" to the parish.³ Under this resolution Patrick Simson and William

¹ *Hist.*, p. 150.

² The places named are as far apart as the counties of Dumbarton, Lanark and Renfrew, and divided by the River Clyde and its estuary.

³ *Reg. Privy Coun.*, III (1669-72), 586-87.

Thomson were sent to minister at Kilmacolm—a commission which Thomson refused. It seems impossible to understand how Simson came to promise obedience to the restriction imposed on him by the compromise, for within a comparatively short time he flouted the undertaking which he must have given. On September 5, 1673, among a number of ministers he was summoned to appear before the Council because he had “most contemptuously refused and delayed to repair to and keep the places of [his] confynment above-wrytten.” The culprit did not appear, and the indulgence was declared void.¹

The breach, however, was healed, for, on February 11, 1675, among others he complained to the Privy Council that he had not received his proper stipend for 1674. Part had been withheld by the University of Glasgow, and other heritors had claimed the money. The Lords, however, ordained that payment be made at once.²

Simson got into further trouble with the Council on November 7, 1678, because “on several occasions since 24th March 1674” he “had preached in other pulpits and had been present at and kept several house and field conventicles in the parishes of Larges, Renfrew, Inshinnan and others in Ayrshire and Renfrewshire.” One can sympathise with Simson in these preachings, and especially with his desire to minister in the neighbourhood of his old charge, but they were infringements on his undertaking, and action had to be taken. He was accordingly summoned to appear before the Council, and on failing to attend he was denounced “his Majesty’s rebel,” and put to the horn. “What kept him, I know not,” says Wodrow, “but it hath been some necessary excuse, for I know he continued several years after this in the peaceable exercise of his ministry in that place.”³ On May 13, 1679, further action was taken. His parish at Kilmacolm was declared vacant, and “parochiners” were instructed that they “may not hear nor pay him stipend for future as they will be answerable,” if disobedient.⁴

Simson eluded the authorities, or they were not anxious to have their warrant executed, for he was still at large on October 25, 1684, when another warrant was granted to apprehend “Mr Patrick Simpstone and Mr Mathew Crawford, vagrant preachers,” and ordering them “to be sent prisoners to Edinburgh.” “What was the occasion of this severity, I know not,” says Wodrow again, “as hath been remarked he had, upon better information given, some favour shown him.”⁵ This must have

¹ *Reg. Privy Coun.*, IV (1673–76), 104.

² *Ibid.*, 342–43.

³ Wodrow: *Hist.*, III, 5.

⁴ *Ibid.*, VI (1678–80), 54, 126, 197.

⁵ *Ibid.*, III, 61.

continued for some time, for he was allowed to minister to the congregation for several years unmolested.¹

In spite of the restrictions that lay upon him Simson was able to make and receive communications to and from men that were under the law. When Alexander Peden, the "prophet," lay in the Bass, he wrote a letter to Simson, dated August 11, 1677, in which he thanks him "for the charitable supply of money sent to him and to the other prisoners" confined there.² "My trial," he says, "enjoins deep silence abroad; but loud pitiful language upwards. But it were not a cross, if not crossing; nor a prison, if not straightening; everything herein and more is needful; and blessed be He in whom all stock is, and who is Master-carver." A copy of the letter is in the Wodrow Collection in the National Library, but "it's so ill writ," Wodrow says, "that probably I may have mistaken some words in it," defects which are explained by Peden's postscript, "This is in great haste and no less confusion."³

The King's Letters of Indulgence of 1687 brought relief to certain ministers, though the relaxation at first was not designed for their benefit. The first two Letters removed most of the objections to conditions they could not accept. The first was more to their mind, and they were allowed to use the forms they preferred, provided only that nothing was said that would "alienate" the hearts of the people from the King. Simson was one of those who benefited by the relaxation, and he resumed his connection with his old parish. He was, however, excluded from both church and manse until both were handed over to him by the Act of Parliament of April 25, 1690. Until that date the congregation met in a "meeting-house," and since "it was not thought fitt that wee should be without a Eldership and Church Session," steps were taken to form a regular congregation.⁴

IV

Simson's *magnum opus* seems to have engaged his talents during his suspension from his charge. In 1669 he published a versified translation of the Song of Solomon in a third edition. Its title ran:

The Song of Solomon, called the Song of Songs. Translated into English Meeter, and fitted to be sung with any of the Common Tunes of the Psalms.

¹ *The Diary . . . of William Cunningham of Craigends, 1673-1680*. Dodds (S.H.S.) gives some details of Simson's transactions in connection with the teinds in the parish.

² Wodrow's *Hist. Sufferings* (2nd Edit., 1830), IV, 224.

³ The full text of the letter is given in Johnston: *Peden, the Prophet of the Covenant*, pp. 96-8.

⁴ Souden: *Memorials*, quoting from the session records. Thanks are due to Mr Souden for his kind permission to use the block of the Communion Cups to illustrate this paper.

The Third Edition, revised and corrected by the Author. Edinburgh, printed by Andrew Anderson and are to be sold at his house at the north side of the Cross. Anno Dom. 1669. Small 8vo, pp. 23.¹

In 1685 he sent out in one volume several versions of this and other sections of the Bible under the title of :

Spiritual Songs or, Holy Poems. A Garden of true Delight, Containing All the Scripture-Songs that are not in in (*sic*) the Book of Psalms, together with several sweet Prophetical and Evangelical Scriptures, meet to be composed into Songs. Translated into English Meeter, & fitted to be sung with any of the common Tunes of the Psalms. Done at first for the Authors own Recreation : But since Published (before in part, and now more compleat) to be, as a Supplement to the Book of Psalms, out of the same rich Store-house, a further Help to the Spiritual Solace of his Christian Friends. And Digested into Six Books, according to the Order and Distinction of the Books of Scripture, out of which they are taken. Whereof the Table, Page 7th, will give a more particular view. [Scripture quotations.] Edinburgh, Printed by the Heir of Andrew Anderson Printer to His most Sacred Majesty, Anno Dom. 1685. 12mo, [10] + 256 pp.

Each section has a separate title-page, these occurring on pp. 1, 37, 71, 115, 175, and 205. They are all dated 1686.

The *Spiritual Songs* were prepared, as the author declares, for his own amusement, but there was no doubt an unexpressed hope in his mind that they might be employed in public worship. The title-page shows that they were meant to be sung, and the metre chosen was the well-known one used in the large majority of cases in the old four-lined Scottish Psalms. It must, accordingly, have been extremely gratifying to the author when his own Synod of Glasgow and Ayr took steps, just prior to the Revolution, to bring forward not only the matter of additions to the Psalms in public worship, but also the employment of Simson's versions for the purpose. The minute of Synod for April 3, 1688, runs : " Reported . . . that the Scripture Songs, translated and composed by the Reverend Mr Patrick Simpson, being now printed, in order to their being dispersed, each brother take one coppie for himself and recommend the said books to all well affected gentlemen and others of their acquaintance ; and for that end, the clerk of the Synod send several copies of the said books to the moderators of the respective presbitries, with a letter of advice anent their price and number, that accordingly the money thereof may be duely returned to the persons, givers out of the said books." ²

Meantime a committee of the Synod was at work, and on July 3, 1688, " considering the Synod's act anent the Scripture Songs recommends to

¹ No copy of this third edition or of its predecessors is known. The entry is taken from George Chalmers' MS. *Notes on Scottish Printing* in the Nat. Lib. of Scot.

² Maitland Club *Miscellany*, IV, 226.

every presbytery within the bounds of this Synod, that the brethren thereof in their particular sessions, desire their particular elderships to take some of them; and also that these elders distribute them to those of their acquaintance they can prevail with to take one of them, the price being ten shillings Scots each coppie.”¹ Up to this point it is evident that the Synod was more fraternally anxious for the profitable circulation of their brother’s compositions than the improvement of public worship, but before the next meeting of the Synod on October 2, 1688, the matter had taken a different turn. It was then reported that “the General Meeting at Edinburgh had so far noticed the Scripture Songs, translated into meeter by the reverent Mr Patrick Simpson, as to order their revisal by Mr Thomas Forrester, Neil Gillies, Patrick Warner, Edward Jamison, William Violet, and Robert Rule that so they might be the fitter for private and publick use.”² The Synod accordingly proceeded with alacrity to its kindly task of furthering the literary interests of their co-presbyter and at the same time the welfare of the Church. It “orders and appoints that each brother take a dozen several coppies, that he may spread them among his acquaintances or others he can prevail with to take them at eight pence the coppie [it will be noticed that the price had fallen], quhilk are to be sent to them by the clerk of Synod, and the money of them returned by the said brethren to him at Glasgow.” When the poetical and literary quality of the verses is considered it is to be feared that the diligence of the brethren speaks more for their hearts than their heads. It is apparent that the Synod had no financial responsibility for the book, and that Simson printed it at his own expense.

It was not till the General Assembly of 1695 that the *Spiritual Songs* again emerge into light. Simson was then Moderator, and it must have been peculiarly gratifying to him that the little book was remitted to the Commission of Assembly “to cause Revise the Scripture Songs.”³ What the result was, however, is unknown, as the records of the Assembly are missing.

At the beginning of the next century a further attempt was made to bring the versions into public notice, and the question was brought before the General Assembly. At its meeting on April 10, 1705, the book was sent to the Commission with instructions “to prepare the same for public use.”⁴ The Commission tackled the business with considerable energy. Two special committees were appointed to undertake the revision, one for the East country and the other for the West. On the Eastern Committee appear the names of Carstairs, Meldrum, Blair, and Law, while the Commission itself specially invited Grierson of Wemyss

¹ Maitland Club *Miscellany*, IV, 238.

² *Ibid.*, p. 250.

³ *Acts of Ass. 1695*, p. [31].

⁴ *Principal Acts of General Assembly, 1705* (Index.)

to act along with them. Among the members of the Western Committee were Simson and Principal Stirling of the University.

On April 2 of the following year, 1706, the committee reported to the Commission that the Glasgow committee had made "several pertinent amendments on the cadence of the verses," and recommended that "the whole of the above written songs" be put "into the hands of some person that has skill of poecie to amend any faults that may be found in the meter." They suggested that only "such of the printed copie as are purely Scriptural Songs should be recommended for publick use."

The General Assembly, at its meeting the following week, came to the finding that "having heard and considered an Overture, transmitted from the Committee on Overtures to whom it was remitted, to consider the reference of the Commission of the late General Assembly in Relation to the Scriptural Songs, They did and hereby do recommend it to the several Presbyteries of this Church to endeavour to promote the use of these Songs in privat Families within the Bounds, according to the recommendation of the late General Assembly: and for facilitating the Assemblies Work in preparing the saids Song for publick use, the Assembly hereby do recommend it to the Presbyteries, to buy up Copies of the saids Songs that are printed, and to be sold at Edinburgh: And ordain the Report of the Committees appointed by the Commission of the late Assembly to Revise these Songs with the Amendments made thereupon by the Committee that met at Glasgow to be printed and Transmitted to the several Presbytries, that they may consider the same and compare them with the Book itself, And the General Assembly Recommends it to the saids Presbytries also, diligently to compare these Songs with the Original Texts, and to make what funder amendments they shall see needful upon the saids Printed Copies of these Songs, both as to the Translation and Meeter, keeping alwise to the Original Text." ¹

By the Assembly of 1707 all the Presbyteries had not reported, and they were ordered to use diligence in performing their duty. The conclusion of the Assembly of 1708 was: "to instruct and Appoint their Commission maturely to consider the printed Version of the Scripture Songs with the Remarks of Presbyteries thereupon and after Examination thereof they are hereby Authorised and Impowered to conclude and establish that version, and to publish and emit it for the publick use of the Church as was formerly done on the like occasion, and when our Version of the Psalms was published in the year 1649, And seeing that there are many copies of the saids Version lying in the Authors hand; It's recommended to the Ministers and others to buy the same for private use in the meantime."

¹ Cf. Warrick's *The Moderators of the Ch. of Scot., 1690-1740*, pp. 86-91.

The Commission met on July 12, but did not feel able to implement the Assembly's orders. They asked Synods to "nominate some of their number best acquainted with the original languages and known in poesie" to consider the matter and attend the Commission in December. When the Commission met it was found that the Synods had taken no steps to help them. At the next meeting of Commission, in March 1709, the Presbyteries of Ross and Kirkcudbright sent up remarks and amendments, but the Commission did not deem this expression of interest sufficient to warrant them to go on.

That seems to have been the end of the matter so far as the courts of the Church were concerned, for no further reference is to be found to the *Songs* in the records of the Assembly.¹ No prints of the *Songs* are known to exist which date from these discussions, and it is supposed that all the copies needed by the Presbyteries, Commissions, and others were drawn from the stock of the edition which Simson had had printed by Anderson in 1685 and 1686. It is quite apparent that he did have many unsold copies lying on his hands, but whether they sufficed for the varied needs of the brethren is a matter which cannot be determined. One commentator on the facts asserts that the abandonment of the project was due to the exhaustion of the stock in the author's hands,² but there seems little reason for the suggestion. Other and more pressing matters were beginning to occupy the attention of both the ecclesiastical and political worlds, and in those anxieties, as well as in the apparent unsuitability of the *Songs* themselves for the purpose required, may be found the reasons for dropping the whole endeavour. Mr John Buchan describes them as "almost the worst religious verse in the language."³

V

As soon as the way was open, endeavours were made to secure Simson for vacant congregations. He was called unsuccessfully to Stirling in September 1688, and the record speaks of "other calls."⁴ The Town Council of Glasgow persisted in a call made to the city and were similarly repulsed, although they did not cease their efforts until they had exhausted all the means at their disposal. On February 1, 1690, their minutes record that "by pluralitie of votts, the magistrats and toune counsell of Glasgow

¹ The question of Paraphrases was not taken up again till 1741, the selection now in use being issued for the first time in 1745. There is no evidence that Simson's were considered then.

² Julian's *Dictionary of Hymnology*, s.v.

³ *Montrose*, p. 372.

⁴ *Maitland Misc.*, IV, p. 252. There is no mention of this call in Stirling Town Council Minutes.

doe cordiallie approve of and concurr with the call given to the reverend Mr Patrick Sympsone to be ane of the tounes ministers,"¹ the special area not being named. On June 7, they appointed four commissioners to attend the Synod at "Irwing with those who are commissionat frae the kirk session" on the 10th inst, and to use their best endeavours "to get the said reverend minister transported to Glasgow."² But their efforts were again abortive. Public ceremony having thus failed, they resorted to private persuasion, and other four members were detailed to wait on Simson "to entreat him to comply and accept of the call given him,"³ but again without avail. The Council took their defeat well, for their minute of April 13, 1691, records how they resolved "to admitt and receave" Simson as burgess and guild brother of the city, on the ground that he had married "Jonnet Peadie, lawfull daughter of umquhile James Peadie, merchand, . . . notwithstanding she was married to ane former husband, in respect any children she had of that mariage are now deceased and had no benefite thereby, and to remitt his fynes to him and hold the samen as payed, they being not small."⁴ The admission was noteworthy as the resolution transgressed the ordinary procedure.

The controversy regarding the Union of 1707 invaded the Church courts, which were anxious that the rights of the Church should not suffer from any proposal made. Simson seems to have conducted what correspondence was necessary to his own Presbytery, and, as a reporter says, "his letters afford a most admirable display of the strong sense, enlarged views, moderation, and piety of that eminent individual. He saw and lamented deeply the decay of piety and public spirit," and concluded one of his letters thus: "Ah, for more public spiritedness! and that poor I had ability to conform to my will, to take a lift with my brethren who are bearing the burden and heat of the day. . . . Remember your old crazy, feckless, yet affectionate brother." "It is wonderful how this old, crazy, feckless individual," says the writer, "discusses in his epistolary correspondence, some of the most difficult questions connected with the national covenants, the proposed union of the kingdoms, its probable effects on the State and the Church, etc."⁵ Simson was then in his eightieth year.

In the ordinary business of the Church courts, Simson took a lively interest until advancing years incapacitated him. Although he did not at first attain its chair (he was more than once proposed for it) he acted as Moderator of the Committee of the Synod of Glasgow and Ayr on at least three occasions in 1688.⁶ In 1698 he was elected Moderator of the

¹ *Extracts Records Burgh Glas.* (1663-90), p. 439.

² *Ibid.*, p. 450.

³ *Ibid.*, p. 459.

⁴ *Ibid.* (1691-1717), pp. 9-10.

⁵ *Edin. Christian Instructor* (1826), XXV, 7-8.

⁶ *Maitland Misc.*, IV, 215-92, *passim*.

General Assembly. For some reason his election was delayed for three days from the opening on December 17, but it is recorded that he "proved himself most competent." One piece of business must have been peculiarly gratifying to him, for the Assembly took special care to advocate that a school, supported out of public funds, should be found in every parish.¹

For several years Simson took a share in the government of Glasgow University, perhaps because of the intimate connection that existed between it and the congregation at Renfrew. On December 11, 1690, he is named "Decanus Facultatis." In appointing him the Senate described him as "a reverend, prudent man of age and experience," Simson being then in his sixty-third year. The office evidently carried some honour with it, for at the same meeting the Senate decreed that "a grave decent gown be made for the Deans of Faculty of this University, to be kept peculiarly for them to wear on solemn occasions." The appointment was an annual one, and year after year, until June 1696, Simson held the post. Apparently his demission was not accepted immediately, for in his notes, dated September 22, 1701, the Principal says that the post "being vacant, and Mr Partick Simson who had been all Mr Dunlop [the former Principal's] time in it, refusing to serve any longer," another was appointed.² Simson's letter of resignation to the Principal was as follows:—

"R. D. Brother, I was informed that some of the Masters on the 26 of June last made an Election of me to continue as D. of Faculties this year, which the rest did not concur in & I did not accept of, which if it had not been done I should freely have come in to be a witness of your inauguration & others of our Brethren, but, being so stated & haveing no intimation of a desire either from ye Rector or your selfe, I did not thinke it fitt to be present. And tho I had been with you in that Capacity in this Solemnity I would immediarly have laid it Down, but as it is since I am not to be present to tell you my mind I do thinke it fitt to declare to you that tho you were all unanimously to name me for that office I cannot nor will accept thereof since I am now become incapable to perform the dutys of it & I love not to bear any insignificant title. Therefore if any such thing be mentioned by any of your Number (which will disoblige me if they do) I beseech you & obtest you to let the Facultie know my mind herein & proceed freely to the choice of some fitt person as you can most unanimously agree upon. & I pray the Lord to give you therein & all your worke for which ye shall have the prayers & the best wishes of, R. D. Brother, Your very affectionate Brother & Sev't Pa: Simson.

Renfrew, Sept. 17, 1701."³

¹ Warrick: *Moderators of Ch. of Scot., 1690-1740*, p. 79.

² *Mun. Univ. Glas.*, III, 358, 595.

³ *Wodrow Papers (Stirling MSS.)*, Glasg. Univ. The volume carries the inscription in Wodrow's handwriting: "This Volume 23 contains Letters to the Late Rnd. Mr John Stirling Principall of the Colledge Glasgow 1701-1714 mostly Scots Affairs. Gifted By His widow to Robert Wodrow with Vols. 24 25 26."

The resignation was accepted and another appointed. That Simson's interest in the University was real is shown by the fact that on May 20, 1690, he presented to its library the two volumes of *Johannis Wolfii Lectionum Memorabilium Variorum Centenarii*, 1600.¹

VI

The closing years of Simson's life were passed in weakness and disease. He attended a meeting of Presbytery in August 1712, and was soon after struck down with a "palsy in the half of his body." Though the worst effects wore off, Wodrow was inclined to suspect that he would never again "be able to come abroad,"² and so it resulted. Apparently the weight of his pastorate had been removed by his son John acting for a time as his assistant, but there seems to be no note of such help in his last days. There are several examples of the good man's preparation for the end. Wodrow, who was his neighbour and fast friend, saw much of him and tells of the following incident. "Being this day, January 20, 1713, with old Mr Simson, he tells me his work now is to go through the Scripture exercises of dying saints, and endeavour to bring up himself to them. He finds eternity to be very hard to be solidly taken up. He is earnest in seeking after the solid impressions of the foundation truths. He, in conversing upon the oath, said he was an old dying man, and if he had not seen the refusing of it, when clearly called to it by the magistrate, to be sinful in him, he would not have meddled with it at all."³ The reference is to the Oath of Abjuration, concerning which Wodrow writes: "Old Mr Simson qualified in his chamber; though it's scarce to be supposed he can ever be in his pulpit again."⁴

Wodrow records that he died on October 24, 1715, in his eighty-eighth year and the sixty-second of his ministry. In noting his death he describes him as the "last of the antediluvian Presbyterian ministers in this church, save Mr Thomas Warner, minister of Balmaclellan," and adds: "I never knew one more pleasant and profitable in conversation, [nor] of a sweeter temper than he was. He had one of the clearest judgments, and yet the most exact and tenacious memories that ever I knew. . . . He was the most digested and distinct master of the Scripture that ever I met with."⁵ His wife, Janet Peadie, had predeceased him on September 19, 1714, in her eightieth year, and had left behind her two sons, Matthew and John, to carry on the clerical tradition of the family.

It is impossible to follow the many ramifications of the subsequent Simson pedigree. Members of the family occupied important positions

¹ *Mun. Univ. Glas.*, III, 438.

² *Ana.*, II, 80.

³ *Ibid.*, III, 143.

⁴ *Corres.*, I, 339.

⁵ *Ana.*, II, 305.

in Church and State. Several were called to University chairs: Dr Robert Simson to that of Mathematics in Glasgow; Dr Thomas Simson to Medicine in St Andrews; W. Y. Sellar to Humanity in Edinburgh. In the field of general literature there is Andrew Lang, historian and essayist; in the military and naval forces, Sir John Moore of Corunna, and his brother Admiral Sir Graham Moore. Several have carried on the traditions of the family in their devotion to the Church, both in England and Scotland. Among these may be named the Rev. Dr Robert Stevenson, who lately retired from the parish of Gargunnock, Stirlingshire, and is a member of this Society.

VII. BIBLIOGRAPHY

1. Spiritual Songs, or, Holy Poems.

See pp. 218 for full title and notes.

The volume exists with another imprint, viz., "Edinburgh, Printed by the Heir of Andrew Anderson, etc. For William Dickie bookseller in Glasgow," there being no date. It is evident that the edition was not the first publication of the book. In the Preface to the Reader, the author states: "These Scriptural-Songs have once and again, a good many years ago, seen the Light in part, and in some parcels of them, and [were] afterwards put into a more compleat frame (though for the Perusers benefit, distinguished into several Parts or Books, as before; yet for the same cause also) to be published altogether in one Book." The first book is marked its second edition, even although some of its songs then appeared for the third time. The second, that devoted to the Song of Solomon, bears that it is in its third edition, and the sixth book that it is in its second. The remaining books have no edition marked on them, and are therefore presumably in their first.

From the wording of the preface, it is not clear whether the edition of 1685 was the first complete edition or not. In any case, no copy of an earlier edition of the whole, or of any of the sections, is now known.

The part devoted to the Song of Solomon has a further interesting history. It was issued in 1701 under romantic conditions: its printer was James Watson, who was then in exile in Glasgow. Its title-page reads:

The Song of Solomon, called, The Song of Songs, In English Meeter, Fitted to be Sung with any of the Common Tunes of the Psalms. Very necessary to be Taught Children at School. [Eph. v. 19 quoted.] In the Gorbals, Printed by James Watson, and Sold at his House in Craig's-Closs. Edinburgh. 1701.

See an article by the writer in *Records of Glasg. Biblio. Soc.*, V, 1-4. There were editions also in 1706 and 1716.

In 1757 the *Spiritual Songs* was reprinted by the Rev. John Forbes (1688-1769) of Pitsligo, "and sold by John Mitchell and George Lawrence, Merchants in Olddeer," to which Forbes added compositions of his own: Some Scriptural Hymns, Selected from sundry Passages of Holy Writ. line Intended for the service of the Church in Secret or Society, as may be thought

agreeable. By a Minister of the Church of Scotland. . . . Aberdeen :
Printed in the Year 1757.

In the Wodrow Collection of MSS. in the National Library of Scotland, there are three documents, copies of what are claimed to be of Simson's composition. Two are meant to be replies to an anonymous sheet, entitled *Hackston's Ghost*, said to be by the notorious Archbishop Paterson of Glasgow, the reputed inventor of the thumbscrew.

2. Some few brief Remarks on the Paper called Hackston's Ghost.

A manuscript of 11 pp., 8vo, in Wodrow's handwriting. It begins :

"Behold how a prelate in a Cameronian mask to play his fates in masquerades, likeing them well, letting fly with all the spite he can against both presbyterians and presbyteries, and the good old Covenants whereof he loved enow to be an assertour, but now having apostatized therefrom, takes pleasure to rub disgrace upon the same to justify his departure. . . ." (MS. 8vo, 5.)

3. A Vindication of true Presbyterians from the Aspersions cast upon them in a malicious paper called Hackston's Ghost.

A manuscript of 26 pp., 8vo, in Wodrow's handwriting. It begins :

"The author of that paper, however he would gladly person-one of these people who have lately gone along with Mr Cameron, yet he sufficiently bewrays himself to be one of the most wicked Prelatists, whose design is to render odious to authority, not only that handfull, but also all those of the Presbyterian persuasion of whom, taking them generally, I may confidently say, they are the most truly and conscientiously loyal subjects that his Ma'ie hath. . . ." (MS. 8vo, 5.)

4. Ane occasional Enquirie into the present case. Concerning the hearing receiving ordinances from, and subjecting to the ministrie of Conformists.

112 pp., unpagged 4to. The pages are badly cropped, and part of the rubrics is cut away. The MS. is beautifully written, and is divided into many sections. At the end are the words : "Penned. Finis April 1683. Transcribed. Finis. May 4, 1704." The contents has "By Mr P. S." The MS. opens "Being in my ordinary weekly exercise upon John 13. . . ." (MS. XVI, 4to.)

5. Concerning the Calling of a Minister to a Particular Congregation. *Edinburgh Christian Instructor*, XXVII (1828), 681-84.

The document accompanied a Letter addressed to Robert Wodrow of Eastwood, dated Mar. 28, 1709. A copy was also sent to Simson's grandson, "Billy" Paisley, minister of Lochwinnoch, that they might "make what use of it you think good, both among the brethren of the presbytery and members of the Synod. . . . Only I desire you will not divulge my name."

The paper deals with the calls made to ministers, and Simson generally supports this position: "If the heritors and elders giving their consent, there was not also an agreeing thereto among the people, it was a very scrimp and insufficient call to the conscience of the person called, if he were tender, and did value his own comfort in the success of his ministry."

VIII. MATTHEW SIMSON, PENCAITLAND, 1673-1756

Matthew, the third son and fourth child of Patrick Simson and Janet Peadie, was born at Newtown on the River Kelvin, near Glasgow, on March 7, 1673, while his father was the "indulged" minister of Kilmacolm. He attended Glasgow University along with his brother John, being named with him as *Adolescentium Theologiae Studiosorum* on February 5, 1694, and probably accompanying him to the Low Countries for further study. How he was occupied up to 1705 is unknown, but on June 25 of that year he was called to the parish of Pencaitland, a month before his brother was elected to Troqueer. His ministry in Haddingtonshire seems to have been singularly placid and uneventful. Wodrow records that Simson told his grandson, who reported the conversation to him, that "ther has not been a process for uncleanes, or any appearing to be rebuked, since his entry; which is, I think, about fifteen years, if not more"—a state of matters which Wodrow was justified in describing as a "singular instance."¹

An interesting glimpse is given of Simson when he was seventy-one years of age. In 1744 "Jupiter" Carlyle of Inveresk was completing his university course, and before license he was required to visit all the ministers of the Presbytery to which he belonged. One of these was Simson, and he thus reports on his experience with him: "Mr Mathew was an old man, but very different in his manner from Mr Lundie [of Saltoun], for he was frank and open and familiar, as much as the other was reserved and dignified. He was an excellent examiner, for he answered all his own questions, and concluded all with a receipt for making sermons, which he said would serve as a general rule, and answer well, be the text what it would. This was to begin first with an account of the fall of man, and the depravity of human nature; then a statement of the means of our recovery by the grace of our Lord Jesus Christ; and, thirdly, an application consisting of observations, or uses, or reflections, or practical references tending to make us good men. For my patient hearing, he made me a present of a pen-case of his own turning, and added, if I would come and stay a week with him he would teach me to turn, and converse over the system with me, for he saw I was tolerably well founded, as my father was an able Calvinist."²

¹ *Ana.*, II, 389.

² *Autobiography* (1910), pp. 105-6.

Simson survived to a green old age, dying on May 20, 1756, in his eighty-second year, and was buried in his own churchyard. He had had his share in sorrow. He married (1) on October 23, 1707, Katherine, daughter of Robert Wallwood, merchant, who died after a short interval; (2) on April 12, 1710,¹ Alison, daughter of Andrew Drummond of Megginch, who died on February 24, 1736, aged fifty. On the 25th of the same month of 1736, died his daughter Alison, aged twenty-four, and two days afterwards a second daughter, Catherine, aged twenty. All three were struck down by "a violent fever," as their tombstone in Pencaitland churchyard records. There survived at least Patrick, who became minister of Fala, Colin, an army surgeon,² and a daughter, Janet. Concerning the last it is stated that in 1740, a year of great scarcity, she "superintended the spinning set on foot by the Kirk Session for employing the poor, at a period when nothing beyond voluntary contributions was thought of for their support; seven hundred and eighty-six and a half spindles of yarn were made from lint and tow, which cost £116, os. 5d. and brought £112, 14s. 5d. the loss being only £3, 6s. and the capital sum engaged £12, os. 2d. sterling," for which she received, November 21, 1748, "the cordial thanks of the Kirk Session for the great attention and trouble she had been at in her philanthropic exertions."³

An interesting court case arose out of Simson's death. The Act correcting the calendar came into force in 1752, and by it eleven days were omitted. Simson died on May 20, 1756. By the Act of 1672 his representatives should have been paid one-half of a year's stipend on account of his incumbency, and another half of the ann,⁴ in respect he had survived Whitsunday, new style. The patron of the parish, however, claimed the half-year's stipend due at Michaelmas 1756 as vacant stipend, in respect that Simson had not survived Whitsunday, old style. The question was accordingly raised whether the payment should be determined according to the old or the new style. The Court of Session, before whom the matter came, had before them a case where by a "scrimp

¹ Wodrow gives a slightly different date for the second marriage. On April 29, 1709, he writes from the General Assembly to his wife: "Mr Mathew Simson was married about a month since to the Laird of Meggins, Drummond's sister, or some such style."—*Correspondence*, I, 11.

² Carlyle: *Autobiography*, p. 162. In *The Simsons*, p. 33, it is conjectured that Colin perished in the Black Hole of Calcutta, 1756.

³ (Old) *Stat. Acc.*, I, 348.

⁴ "Annat, or Ann, signifies the half-year's stipend payable for the vacant half-year after the death of a clergyman, to which his family or nearest of kin have right, under an Act of the Scottish Parliament passed in the year 1672. It is a right that does not belong to the clergyman himself, but to his next-of-kin absolutely, and therefore can neither be assigned or disposed of by him nor attached for his debts."—*Chambers's Encycl.*, s.v.

plurality" of the Judges a decision was given, which, if followed, would rule Simson's representatives out. The Judges now took the opposite view and "preferred the executor of Matthew Simson," who is named *Peter Simson*. The judgment is dated July 12, 1758.¹

IX. PROFESSOR JOHN SIMSON, 1667-1740

Perhaps the most widely known of the Simson family was Professor John Simson of Glasgow University.² The notoriety he acquired was not through fidelity to the family tradition but because of a certain eccentricity of belief. For several years he stood in the forefront of ecclesiastical interest, and in the end died without either having vindicated his position or having suffered fully for his aberrations. While he lost the office by which he earned his bread, he nevertheless succeeded in retaining its monetary value. The case which he created proved a distraction to the Church for years, and had repercussions in many directions. "It is possible," says Prof. H. M. B. Reid, "that the son's reputation for heresy prevented the publication of his father's hymns as an official manual of praise."³ The supposition, however, is far-fetched. There was sufficient reason in the quality of the verse itself to condemn it even in the eighteenth century.

He was the son of Patrick Simson of Renfrew by his second marriage with Janet Peadie, and was born at Camperstown on Saturday, July 13, 1667, while his father was still the "outed" minister from his parish. When he was twenty years of age he began his Arts course at Edinburgh University, though no reason can be assigned for his choice of the eastern College. He graduated M.A. there on July 18, 1692. Along with his brother Matthew, who was younger by nearly six years, he is named one of the registered students in Divinity of Glasgow University under date February 5, 1694,⁴ the greater age of John being probably accounted for by bad health, which seems to have afflicted him most of his life. On October 19, 1695, he was appointed by the Town Council of Glasgow, who had the patronage of the post, to the librarianship of the University, which he appears to have held in conjunction with Robert Wodrow, the historian.⁵

Having completed his course, he went with his brother to Holland, where he continued his studies, returning to London in the spring of

¹ Morrison's *Decisions*, XXXIII, 14844.

² Reference is made to Prof. H. M. B. Reid's chapter on Simson in his *Divinity Professors in Glas. University*, pp. 204-40; and to Dr H. F. Henderson's *Professor Simson's Affair in The Religious Controversies of Scotland*, pp. 4-19.

³ *Op. cit.*, p. 204.

⁴ *Munimenta*, III, 242.

⁵ See *Records Ch. Hist. Soc.*, III, 114.

1697, and reaching home in the following August. He was licensed on July 13, 1698, by the Presbytery of Paisley. In September he accompanied Francis, son of Montgomery of Giffen, to Holland as his tutor, and spent the next eighteen months there at the University of Utrecht.¹ While a student in Holland he seems to have come under the influence of Joannes Marckius, the professor of Divinity and Ecclesiastical History at Leyden, a voluminous writer and well-known teacher, whose *Christianae Theologiae Medulla Didactico-elenchita*, first published in 1690 at Amsterdam, became a noted theological text-book, and was afterwards used by Simson at his classes at Glasgow. On returning home the tutor and his charge took a leisurely tour through Holland, France, and England, arriving at Renfrew in August 1700.

Simson was not ordained till 1705, and he spent the interval between his return and that date, at least in part, as his father's unofficial assistant at Renfrew. On July 13 he received a unanimous call to the parish of Troqueer in Dumfriesshire, and was ordained over the charge on September 20. His stay in the South, however, was short and nothing seems to be known of his life there. He was translated to the chair of Divinity in Glasgow University on July 7, 1708. It is therefore apparent that though he had reached the ripe age of forty-one before he began public teaching, he had made good use of his leisure, and had become known for his scholarship, and for his ability to instruct those preparing for the ministry of the Church.

Once settled in a University chair Simson's intellect seems to have become erratic. It is a curious fact that, despite his leisure, he produced nothing on the science of the teaching to which he had devoted his life. All that appeared from his pen were the various documents connected with his case. It is probable that his ill-health may account for his silence, but it seems almost impossible of belief that one so much attacked should not have attempted his own justification by some authoritative treatises on the points in dispute. If wariness made him reticent, it is strange that he did not apply his rule to his class utterances, for practically the whole case against him arose from reports of what he said in the University. In the defence he made he was greatly aided by his brother Matthew, of Pencaitland, who took his place when he was incapacitated by his frequent illnesses.

It is an interesting speculation where Simson derived his peculiar opinions. Professor Reid seems to have no doubt. "It is evident," he says, "that Simson's theological training was of a different stamp from that of [James] Wodrow [his predecessor in the chair], and that he represented a school diverging somewhat from the older traditions. The subsequent controversies arose out of the friction between Covenanting

¹ According to the family Record : but Prof. Reid has Leyden.

orthodoxy and the new learning and philosophy, reinforced by the study of men like Owen, Calamy, and Samuel Clarke. Calamy, in his autobiography, notes that in Edinburgh this friction existed in 1709, when he met at dinner in Stirling's house 'a pretty medley' of guests, including Carstairs, Currie, Wylie of Hamilton, and James Webster, 'who was over-orthodox, and as great a bigot as any in the country.'"¹ In any case Simson stirred the religious fears of the country. Patrick Walker, the Covenanting packman of the opening of the seventeenth century, may not be the safest witness to call, but his denunciations of the professor indicate how many pious people must have felt. Simson's views he calls "a hotch-potch or bagful of Arrian, Arminian, Socinian, Pelagian, old condemn'd, damnable errors, infecting the youth, giving ground to fear it will spread further and leaven moe."² In another place he says, "He may justly be called the most wylie and subtile fox that ever Satan let loose into Christ's vineyard in Scotland since the Reformation."³ Elsewhere he writes of "an unhappy, woful Professor Simpson, striking at the doctrine and foundation of our Christian religion, reviving old condemn'd errors."⁴ But Patrick was a prejudiced witness, although he may be expressing the common mind of the people.

X

Suspicion had been aroused regarding Simson's views for some time before they became ground for public uneasiness. He had had a correspondence with Robert Rowan, minister of Penninghame in Wigtownshire, and in 1710 several matters had been in dispute with Dr James Webster, the veteran minister of Edinburgh, and leader of the evangelical party of the Church. Webster was far from satisfied with the state of Simson's mind, and in 1714 he laid "an information" before a meeting of his Presbytery. He stated that "a minister of the Church had vented some Errors, contrary to our Confession of Faith and known Principles."⁵ That such a statement had been made was duly minuted, but no name was recorded. When the Presbytery book was in due course examined by the Synod of Lothian and Tweeddale, the indefinite assertion was discovered, and an explanation was sought. Thereupon Webster stated that the erroneous doctrine was Socinian and Arminian, and named Simson as the delinquent. The Synod immediately resolved that the matter could be pursued only before the Presbytery of Glasgow, to which

¹ *Op. cit.*, p. 206. Cf. Calamy's *Own Life*, II, 161.

² *Six Saints of the Covenant* (1901), I, 149.

³ *Ibid.*, I, 167.

⁴ *Ibid.*, I, 277.

⁵ *State of the Processes depending against Mr John Simson . . .*, collected by Mr John Dundas, Clerk to Gen. Assembly, p. 1.

Simson was subject, and advised Webster to bring a plain accusation before it.

On May 14, 1714, the General Assembly endorsed the view that Simson must be libelled before his Presbytery, and at the same time called attention to the Act of 1711, entitled "Act concerning the Inspection of Universities and Colleges," an Act which provides, *inter alia*, that the Presbytery should "take special notice of what is taught that nothing be taught therein contrair to, or inconsistent with, the Confession of Faith." Simson appealed to the Assembly regarding the judgment of the Presbytery. It is here that the testimony and witness of Robert Wodrow, the historian, becomes available. He was a friend of the accused Professor, addressing him as his "Rev. Dear Brother," but he had little sympathy with his aberrations. Several months before the Assembly of 1715 met, he wrote him: "It's long since I was weary of debates about the sense of words, and the manner of explaining of things, and now my head is off thir things."¹ It was his way of avoiding discussion. When the Assembly proceeded to appoint a committee to deal with the whole case, he found occasion to refuse nomination to it. "I have got myself off Mr Simson's Committee with some difficulty," he wrote his wife,² and to these home letters we are indebted for much enlightenment as to the course of the whole case.

The committee appointed by the Assembly was a notable one. It consisted of thirty ministers and six elders, among whom were the Principals of the Universities of Edinburgh and St Andrews, the Professors of Divinity in Edinburgh and Marishal and King's Colleges, Aberdeen, among the ministers; the Lord President of the Court of Session, the Lord Justice-Clerk, a Baron of Exchequer and the Solicitor General, among the elders.³ Powerful as the Committee seemed to be, it was unable to come to a judgment during the meeting of Assembly, and referred the case to that of 1716. When that year arrived, the Committee was still unable to report, and on May 15 it was continued with the instruction "to sit *de die in Diem* until they have finished the Work."⁴ Simson himself was in no doubt about his innocence, for he then declared: "That all these Errors contained in Mr Webster's Libel, that are contrary to the Scriptures, and our Confession of Faith, or Catechisms, he has never taught them as his Opinion, or as Truth; but has on the contrary refuted them, and is resolved through the Grace of God still to forbear the teaching such Errors."⁵

On May 14, 1717, the Assembly came at last to a judgment on the Report of the Committee of investigation: "The General Assembly Prohibits and Discharges the said Mr John Simson to use such Expres-

¹ *Corres.*, II, 2.

² *Ibid.*, II, 37.

³ *State of Process*, p. 6.

⁴ *Ibid.*, p. 9.

⁵ *Ibid.*, p. 10.

sions, or to teach, preach or otherwise to vent such Opinions, Propositions or Hypotheses as aforesaid," and in addition, "for Peace's sake," prohibited "all Professors of Divinity, Ministers and Preachers and others in this Church,"¹ discussing or circulating the objectionable doctrines. It is plain that the Assembly was in some perplexity. Some of its members leaned to the prohibited views, and, besides, they were unaccustomed to the situation in which the Church found itself. The prosecution was the first of the kind with which it had to deal.

XI

The judgment of the Assembly, however, did not end discussion in the country. Apparently Simson did not consider the verdict wholly against him, for it was not long before he was again transgressing the opportunity given him. He could not hold his peace. On May 27, 1717, Wodrow reports that: "The heats in Glasgow are as great as ever. A passage fell out last Sabbath was eight days, May the 19th, which has raised a new flame. P. Simson was preaching in the Outer Church, in Mr Scot's absence, upon 'yielding our members servants of unrighteousness;' and took occasion to fall upon the differences of the place, and told his hearers 'they were privileged with a faithful gospel ministry; but many in the place are for breaking the hearts of five honest men to please one man,' or to this purpose, for the words are differently represented, and some say there was an innuendo on the Magistrates. I cannot positively say how it was, but it makes a terrible noise; and it is said the Magistrates design to complain of him to the Presbytery, and to essay to cast him as a judge in their affair. People say the act of Assembly charges him with teaching 'unnecessary things tending to strife and debate,' and that the first time he preached after it, (and, indeed he has preached little these many months) he made good the charge."² The official Report says: "There having been a flagrant Report spread Abroad, that the Professor had . . . disobeyed the Injunctions given him by the foresaid Act of Assembly 1717, by continuing to teach the doctrines therein prohibited to be taught or vented,"³ and that he had proceeded to further erroneous declarations.

No active steps, however, were undertaken against Simson till the spring of 1726. On February 16 the Glasgow Presbytery took into consideration that "there was a report that Mr John Simson, Professor of Divinity in the University of Glasgow, hath taught erroneous Doctrine with Respect to the Blessed Trinity, particularly, that *Christus est verus*,

¹ *State of Process*, pp. 12-13.

² *Corres.*, II, 272.

³ *State of Process*, p. 13.

non summus Deus, non est æqualis Patri, non est ens necessarium vel independens ; and that he refuted *Picket's* Arguments for the Equality of the Son with the Father ; That in speaking about the Title in *Picket's* book, in the chapter about Christ's being *summus Deus æqualis Patri*, he said it was to be understood, *cum grano salis* ; That he disowned Christ's Self-existence ; That in speaking upon John xvii, 3, he said there was a Sense in which the Words (The only True God) could not be applied to the Son, but only to the Father." ¹ Proceedings were not actively begun till March 2, when a long letter from Simson, extending to six closely printed pages of the Assembly's record, was read. The Assembly of the same year sent advice to the Presbytery in regard to the proceedings it should take, and at the same time appointed a strong committee to co-operate with them, with instructions that neither Committee nor Presbytery, jointly or separately, " shall pass a Judgment, either absolving or condemning Mr Simson, but shall only prepare this Affair by all proper Ways of Inquiry," ² and report to the next General Assembly.

This was the beginning of a process which was destined to occupy the attention of the whole Church for the next four years. The Committee had numerous meetings, and Simson wrote voluminous letters, argumentative, explanatory, and sometimes almost evasive and defiant. Some estimate of the length of his contributions to the discussions can be made when it is stated that they altogether occupy 373 closely printed pages of the official Account, " collected . . . in virtue of an order of the Committee for Purity of Doctrine, for Information of the General Assembly, 1728." The text of Simson's various letters and defences take up about 125 pages.

During the whole course of the proceedings against him, Simson was a pathetic figure. His health was none of the best, and his domestic conditions hardly added to his comfort of mind and body. At the Assembly of 1727 he declared that " when a child he had no prospect of usefulness, and yet got health from God ; that in 1725 and 1726 he was under the near views of death and longed to die and yet was restored to teaching. . . . Adding that he had acted and taught with a view to eternity." He was occasionally querulous and impatient, as when he accused the Assembly with " clandestine and unfair dealing." It is to the credit of the Assembly that, while sympathetically hearing his appeals *ad misericordiam*, it yet considered the needs of the Church of paramount importance.

After spending laborious days and nights on the case, the General Assembly at last came to a decision. Many in the court thought the case warranted deposition, but the majority took a more merciful view, and

¹ *State of Process*, p. 14.

² *Ibid.*, p. 190.

on May 16, 1728, resolved that "the Assembly after mature deliberation, consider that the Process is not intirely finished, and the other Circumstances of the case as it now stands, did agree to suspend, and hereby do suspend the forsaid Mr John Simson from Preaching and Teaching, and all Exercise of any Ecclesiastical Power or Function, until another General Assembly shall think fit to take off this sentence."

Wodrow describes to us the closing scene: "When Mr Simson came in, the Moderator told him his affair had long been before the Church, and now they were come to a sentence, and he would hear it read by the clerk. After reading, the Moderator told him that he was very sorry that the Assembly were obliged to come to what he might think a harsh sentence, but they could do no less. He hoped he would take it as out of the Lord's hand, and behave accordingly. Mr Simson appeared dissatisfied, and in a fret, and they say was going away without giving any answer, but after some steps he returned and said that he took it out of the hand of his heavenly Father, wished it might be sanctified to him, complained of errors in pamphlets against him, worse than anything proven against him; declared he was still, and is of the same opinion with their Church in point of doctrine, and prayed what was done to him might not be to the prejudice of the Church, and went off."¹

The University had all along objected to the action of the Assembly in calling Simson to account. On May 13, 1729, when the suspension was pronounced, they minuted that "we cannot allow that any censure of an ecclesiasticall nature upon Mr Simson can affect his office in this University." And about the same time they recorded that "we cannot but humbly offer it as our opinion to the venerable Assembly that the sentence of the last General Assembly [of 1727], suspending the said Mr Simson from preaching and teaching and all exercise of any ecclesiastical power or function should be taken off and [he] be restored to the exercise of his ministry in all its parts."² The Assembly, however, maintained its position, and its last words on the case were a hope that "for the peace's sake, this whole affair concerning Mr Simson should take end."

That the controversy had its effect outside of Scotland is shown by the fact that Simson's teaching infected some of the ministers in Ireland. "Professor Simpson of Glasgow had inoculated his students with those principles which led to the separation of the Presbytery of Antrim," says the historian of the Irish Church. "When set aside in 1729, others, holding sentiments scarcely less dangerous, still occupied chairs of divinity in the Scottish colleges."³

¹ *Corres.*, II, 444.

² *Mun. Univ. Glas.*, II, 447-48.

³ Reid: *Hist. Pres. Ch. in Ireland*, III, 327.

XII

Simson did practically nothing for the Church after his suspension. He was by that time a man of sixty-two, and although he had not the best of health, it is surprising that he made no contribution to the literature of his chair or to theology in general. There can be no doubt of his learning, for he seems to have been specially equipped as a teacher. He took what part he could in the administration of the University, and his name appears regularly in the sederunts of the Senatus. He does not appear ever to have broken the ban put upon him by the Assembly, nor did he preach or teach in any way. To the end he drew the salary connected with his office, but his class was allowed to go derelict. His place was erratically taken by the Principal, but Divinity was poorly taught in Glasgow for nearly a dozen years.

Simson died on February 2, 1740, and apparently was buried in Ramshorn churchyard, where the remains of his children lie. He had reached his seventy-third year, and his family numbered four sons and nine daughters. Of these only three—one son and two daughters—reached maturity, the son dying unmarried. One of his granddaughters, Anne Robina Morthland, became the wife of the Rev. Joseph Cotterill of Blakeney. His daughter, Elizabeth, married Dr John Moore of Glasgow, whose pen-name was “Zeluco,” and was the mother of Sir John Moore of Corunna fame.¹

XIII. PATRICK SIMSON, FALA AND CLUNIE, 1713 (?)–71

Patrick, son of Matthew Simson of Pencaitland, was born in that manse in 1713 or 1714. He was educated at Edinburgh University, where he graduated M.A. on June 5, 1733, but spent at least one session, 1732–33, at Glasgow.² As a young man he was fond of mechanical pursuits. Carlyle of Inveresk says of him that he was “a powerful master of the turning-loom,” and could turn a “nice snuff-box or egg-cup.” “Pat,” he goes on, “was lazy, and liked better to go about with a gun, from which [his father] did not restrain him, as he not only furnished his sisters with plenty of partridges and hares, but likewise gratified the Lady Pencaitland with many.”³ It is probable that this reputation hindered his settlement, for it was not till May 10, 1742, five years after his licence by the Presbytery of Haddington on July 5, 1737, that he was presented on June 14, 1742, to the combined parishes of Fala and Soutra as his first charge. He was not ordained till May 10 of the following year.

¹ His brother's *The Diary of Sir John Moore*, I, 3.

² *Matric. Albums, Glas. Univ.*, p. 10.

³ *Autobiography*, p. 96.

The year 1745 was of some importance to him, for he volunteered for service against the Young Pretender, and was in arms before the Battle of Prestonpans on September 21, taking part in that encounter. On the evening preceding the battle he formed one of a mixed Royalist company in the house of the minister of Prestonpans, whose son, Alexander Carlyle, the well-known minister of Inveresk, tells that some "were noisy, and boastful of their achievements, one of them having the dragoon's broadsword who had fallen into the coal-pit, and the other the musket he had taken from a Highland soldier between the armies. Simson . . . had a pair of saddle-bags intrusted to him, containing 400 guineas, which Patrick not imprudently gave to my father to keep all night for him, out of any danger of being plundered."¹ The care of these and other possessions so perturbed the minister that next day he wrote a "letter in Latin to John Ritchie the schoolmaster, afterwards minister of Abercorn, and instructed him how to go at night and secrete the watches and purses if still there, and bury the saddle-bags in the garden." The messenger acted somewhat carelessly, for in burying the saddle-bags he left their leather belts exposed above ground so that any prowling Highlander might have discovered them.²

Simson's exploits next day do not seem to have been important, even although he was at the head of his contingent. Apparently he had boasted that "he would convince the rebels of their error by dint of his pistols; having, for that purpose two in his pockets, two in his holsters and one in his belt."³ His behaviour in the battle there or at Falkirk provoked the sarcasm of a neighbouring farmer, who lampooned him in a ballad:

" And Simpson, keen to clear the een
Of rebels far in wrang, man,
Did never strive, wi' pistols five,
But gallopp'd wi' the thrang, man;
He turn'd his back, and in a crack
Was cleanly out o' sight, man,
And thought it best: it was nae jest
Wi' Highlanders to fight, man."⁴

Having apparently run away, he lived to fight another day. At the Battle of Falkirk on January 17, 1746, the company over which he was put in command served as an escort to the artillery, which showed its courage by retreating and "so covered themselves with disgrace." Simson seems to have been captured and spent three weeks with the rebels, who were besieging Stirling Castle. The raising of the siege and the resumption of the march north seems to have brought about his release, and we next

¹ Carlyle: *Autobiography* (Ed. 1910), p. 150.

² *Ibid.*, pp. 159-60.

³ James Hogg: *Jacobite Relics of Scotland*, II, 337.

⁴ *Ibid.*, II, 319.

hear of him joining at Aberdeen, along with others, the Royalist "York-Blues" as a volunteer. In that regiment he continued, although it is recorded that they "never met with very civil usage from the regular officers who seemed not at all to affect volunteers."¹ Simson probably continued with the regiment and was present at the Battle of Culloden. After the campaign he retired for three months to Berwick, after which he returned to his parish "at the beginning of 1746."²

After remaining at Fala for fifteen years, he was, on July 28, 1759, presented to the parish of Clunie in Perthshire by the Duke of Atholl, who had married his cousin, Jean Drummond, and, with consent of her husband, on August 10 by Dame Margaret Ogilvie Airly. He was translated there on October 25, 1759. The parish suited his inclinations, for he continued his love of sport. One of his successors writes that he was "a very expert angler, as well as a very respectable clergyman, and caused make and carry up at his own expense" to Loch Ben-achally, distant about four miles in the hills of the north, "a small fishing-boat, which, however, soon after his death, fell to pieces, having had no shed to screen it from the winter storms."³

One of his descendants records that "he was a constant visitor of the Duchess of Athol at Dunkeld House; and a room there retained the name of 'Mr Simson's Room' until a late date. . . . I got," he says, "many stories about him. He was described as having been the handsomest and strongest man in the parish: in proof of which I was told of his having found a boy on the road to Dunkeld crying because a load of meal had fallen from his horse's back in the mud. The minister, by mere strength of arm, replaced the bag on the horse's back without soiling his black clothes."⁴

Simson's name occurs more than once in the records of the Church. When the Commission of the General Assembly of March 11, 1752, resolved to inflict no censure upon the Presbytery of Dunfermline for not obeying their injunction to induct a presentee at Inverkeithing, he was one of seventeen who signed the dissent against the decision.⁵ He supported Carlyle of Inveresk when the case of Home's *Douglas* was before the Church Courts. When Carlyle was challenged by his Presbytery for having patronised a performance of the play in an Edinburgh theatre, and the decision having gone against him, he, on April 19, 1757, walked

¹ *Origins of the Forty-Five* (S. H. S.), p. 158.

² Hogg: *op. cit.*, II, 319.

³ Sinclair: *Statistical Account*, IX, 231.

⁴ [Robert Stevenson]: *The Simsons*, p. 31.

⁵ *Reasons of Dissent*, Edinburgh, 1752, p. 21. The whole case caused extraordinary interest, and resulted in the deposition of Thomas Gillespie and the formation of the Relief Church.—See Struther's *Hist.*, pp. 71-99, 553-55, 557-58.

out as a protest, accompanied by certain of his clerical neighbours. The decision was overturned by the Synod, and, along with others, Simson "desired it might be marked that they acquiesced in the Synod's decision." His Lowland extraction and training make one entry somewhat astonishing. In 1760 a deputation was appointed by the General Assembly to visit the Highlands and Islands, and one of two *interpreters* taken with them was Simson, who by that time had been settled at Clunie.¹ It is difficult to understand how he acquired Gaelic, unless through his mother.

Simson married late in life, espousing on May 9, 1765, Elizabeth, daughter of John Keay of Kincairney, a Dunkeld writer. Their daughter, Marjory, married James Stevenson, whose great-grandson became minister of Gargunnock. Another daughter, Helen, married the Rev. David Plenderleith, successively of Ormiston, Dalkeith, and the Tolbooth, Edinburgh. Among their descendants were William Young Sellar, Professor of Humanity in Edinburgh University, and the well-known Andrew Lang, essayist and historian.

Simson himself died on July 14, 1771, aged fifty-eight, the male line dying with him.

The name was preserved and the line continued by the marriage of Agnes, daughter of Patrick Simson of Renfrew, to John Simpson, a Glasgow merchant and owner of Kirktonhall, West Kilbride. To make the union more emphatic the husband changed the spelling of his name to Simson. A family of seventeen sons followed, one of whom was another Patrick. He was born in 1694, and apparently became a student of divinity. He was probably the student who in 1711 secured either the Dundonald bursary in divinity or in 1719 another named after King William, both at Glasgow University.² He was probably laureated M.A. on March 25, 1714, and graduated also in Leyden University in Holland in 1720. His thesis for the latter ceremony was entitled *Disputatio theologiae de Seraphim a Iesaia visio et auditis* from Isaiah vi, 1, 2, and a copy survives in the Bodleian Library, Oxford. It is dedicated to his father, as well as to his uncle, the professor, and to other teachers in Glasgow University. Why he dropped Presbyterianism has not been ascertained, but he became pastor of Vicar Lane Independent Chapel, Coventry, and died in that town in 1773. His daughter, Anne, married her cousin, Dr Robert Simson, a medical practitioner in Coventry, and their son Robert, 1763-1846, who had an adventurous career in the army, ultimately went to Oxford, took a legal degree, and entered the Church of England. He was vicar of Coventry from 1793 till his death on May 16, 1846.

A grandson of Agnes Simson, and son of Professor Andrew Simson of

¹ [Morren]: *Annals of Gen. Assembly*, I, 180; II, 126, 127.

² *Mun. Univ. Glas.*, III, 251, 253, 294, 298.

St Andrews, was another Patrick.¹ He graduated M.A. at that University in 1752, besides attending at Glasgow University, and became minister at Kilrenny in Fifeshire on May 10, 1759, but unhappily died on January 24 next year.

Other descendants married, one the Rev. David Craigie, who died minister of St Andrews, leaving an only child, Margaret, and the other the Rev. Matthew Graham, minister of the Calton, Glasgow, who died on March 4, 1845. His son carried the same name, and died unmarried, minister of Baillieston, on June 4, 1856.²

¹ Scott's *Fasti*, II, 442.

² *Ibid.*, II, 397, 404, 226.